

THE FLAX QUESTION.—At a public meeting held in Limerick on Saturday last, to take steps for promoting the cultivation of flax, the following letter from W. S. O'Brien was read:—

Cahirmore, Newcastle West, Jan. 21, 1864.

My dear Sir, I am happy to perceive by an advertisement which I have seen in the *Chronicle* of yesterday that several of the landed proprietors of the county of Limerick have set on foot a movement for encouraging the cultivation of flax, and that in compliance with their wishes you have convened a meeting for the purpose, which is to be held on next Saturday. I am one of those who think that flax is a crop which is peculiarly suited to our soil and climate, and that the cultivation of it would give much employment to our classes. I have, therefore, been led to consider in what way I can most effectually promote the cultivation of it. I cannot employ the limited sum which I feel myself justified in applying to this object, so usefully as by presenting a Challenge Cup to the constituency whom I had the honour of representing during many years in Parliament. In case therefore, a committee be appointed on next Saturday to organise arrangements for encouraging the culture of flax, I shall be happy to place at their disposal the sum of £50 for the purchase of a Challenge Cup (of Irish manufacture), which cup is to be held by the occupier—landlord or tenant who shall within the year preceding have grown the greatest average of flax within the boundaries of the county and of the city of Limerick.

Believe me, very faithfully yours,
WILLIAM S. O'BRIEN.
To Joseph Gubbins, Esq., High Sheriff, &c.

DUNMUR, Jan. 25.—The flax movement is making rapid progress in Munster. A numerous meeting was held at Limerick on Saturday, composed of the most influential gentry of the county, convened by the High Sheriff, Mr. Joseph Gubbins, for the purpose of considering the best means of promoting the interests of the farming classes in connexion with the growth of flax. Colonel Dickson, M.P., described the misery of the poorer classes of the southern towns, and pointed out the causes of the decline of the farming interest. Produce had been so depreciated in value that small farmers could not now live by the land. Four or five acres of wheat that formerly brought £100 or £150 would now bring £50. He recommended the cultivation of flax, for which all classes should earnestly pull together, but the farmers should not indulge extravagant expectations as to the profits it would produce. Major Gavin, M.P., earnestly pressed upon the meeting the urgency of the case. The country is "going to smash," we are losing £8,000 of our fellow-countrymen annually; the Americans are buying up our men at £250 a head. This must be stopped. There never was such a chance for Ireland as at the present moment. If all that had been said about flax was true, a vast field for improvement was being opened up; and if all classes acted as they ought, the country would reap a fruitful result. We are too fond of talking about the affairs of other countries, of Italy and Poland, and not thinking of our own. We should only think of Ireland and its prosperity and leave other countries. Noblemen, gentlemen, and farmers should all pull together; we have the raw material, most fertile land, and plenty of able and willing laborers. We have only to use the materials that are ready to our hands. Mr. Lyman, Mr. Tait, Mr. Russell, and others addressed the meeting, giving proof that flax could be most profitably cultivated, and that it would give employment to women and children as well as men. It was resolved to form a joint-stock company for Limerick, limited, in £10 shares, and a committee was appointed for the purpose of considering and reporting to a meeting of the county on plans for teaching the farmers the best modes of cultivating flax, for steeping and scouring, and establishing a home market for the sale of the produce. A letter was read from Mr. Smith O'Brien, warmly approving the movement, and offering a challenge cup of £50 to any landlord or tenant who, within the year preceding, shall have "the greatest acreage of flax within the boundaries of the county."—*Times Correspondent.*

The Belfast *Linen Trade Circular* shows that in the week ending the 9th instant, no less than 1,980 tons of flax were sold at 270 per ton, producing £535,000.—*Ibid.*

THE REGIUM DONUM.—The Presbyterian Church has gone a-begging to the Castle. The *Regium Donum*, like all State bribes, has produced an appetite for more favors, and an increase is demanded to the stipend which the corrupt hands of Castlereagh dexterously arranged. The vision of Walpole, too is realised; the proud Puritanical spirit is broken, and in the motley group which go gadding around the flesh pots, there can be discovered no trace of the men who once boasted of independence, and chafed at the bare idea of servitude. Pitiably as this spectacle is, it is less deplorable than the means which are being resorted to by the expectants of State bounty for the attainment of their ends. The Presbyterian Church does not claim assistance on the ground that she has been serviceable to religion or morality. On the contrary, these paramount duties are ignored, and the worldly tribute which she has rendered to Cæsar is the sole inducement which she offers to Cæsar to continue to her his smile. Of course, the members who comprised the deputation that, on Thursday week, waited on the Lord Lieutenant, were the best judges of the arguments most likely to weigh with the government and to help themselves; but outsiders cannot help considering that cause is a bad one which which has nothing but the inconsistency and servility of the past to sustain it. It was generally believed that the generous spirit which actuates the Dissenters of England and Scotland, and which was once the proud characteristic of the Presbyterians of Ireland, was resuming its ancient sway over the Northern mind, and that, in the inevitable conflict which is at hand, the Presbyterians would be found casting off the lividry of the state, and demanding, not small concessions, but those equal rights which enter into the very essence of religious freedom. As the matter has been so formally brought before the public, it may be as well to say that the silence with which the present attempt to subordinate still more narrowly the Presbyterian Church to the State is regarded as a convincing proof of the evil effects which wise men long ago foresaw would result from the operation of the *Regium Donum*. As early as 1774, Dr. Mayo, a friend of Dr. Johnson, repudiated it as a means introduced by the most corrupt statesman that ever disgraced the Council Chamber of England, of making its recipients "State pensioners and Ministerial tools." He characterised it as disgraceful "hush-money," and, with prophetic spirit, pointed to the evils it was destined to accomplish. In Ireland those evils have had a deplorable accumulation. From the moment that Castlereagh purchased Presbyterian support for the Union by a promise of the augmentation of the *Regium Donum*, down to the present, the effects of this hush-money can be clearly traced. To what further lengths the process of deterioration will go it would be hard to determine; but if every addition to the *Regium Donum* is to be followed by fresh services to the state, we may regard any further augmentation of the grant as the forerunner of political debasement.—*Ulster Observer.*

A recent decision in the office of one of the Masters in Chancery in Ireland exposes one of the blots in the Catholic Relief Act of 1829. A butter merchant in Cork, a Mr. Simms, left by his will some charitable bequests, including two sums of £500, to three Priests of the Dominican Order, his brother being residuary legatee. One of these sums was bequeathed to two members of the Dominican Convent in Dublin in trust for the education and maintenance of two Novices of the Order, and the other sum was bequeathed absolutely to the Rev. Mr. Conway, a Dominican Friar at Cork. The brother of the testator, who benefited largely by the will,

had the baseness to dispute the validity of the two charitable bequests to the Dominican Friars on the ground that by the 21st section of the 10th George 4th, cap. 7, the Order of St. Dominic was an illegal association in Ireland. It was contended for the legatees that they were not within the prohibition of the Act as they had been members of the Order before the passing of the Act, and had done what it prescribed to render their residence in the country legal. But the Master held, as regards the bequest to the Dublin Dominicans, that its object being expressly to perpetuate the Order, in contravention of the law, the bequest was void and must lapse into the residue. There was no trust expressed as regards the legacy to Father Conway, but in his answer to interrogatories he admitted that the testator before his death told him that he intended to leave him a legacy of £500 for the support of his chapel, and upon this admission Master Brooke expressed regret that he was bound to decide against this bequest also as the purpose of the testator was to benefit a Society that is forbidden by an act of Parliament, called the Catholic Emancipation Act. The representative of the Irish Attorney-General contended that though the bequests might be contrary to law, yet as they were clearly intended for charitable purposes, it was competent to the Master to vary their destination and apply them to some other charitable purpose on the doctrine of *cy-près*. The Master held, however, that he had no power to do so, and the miserable Catholic who availed himself of a penal law against his own Church to defeat the charitable purposes of his brother and benefactor, becomes richer by £1,000 by the vile proceeding. How long will he enjoy his ill-gotten gains? That, however, is not the question for us to trouble ourselves with. The question for the Catholics of the United Kingdom is, is this a law that ought to be left unchallenged, and should not steps be taken to procure its repeal? It does no good to anyone—it affords no protection to the Established Church, but the contrary, and it is an insult to the Catholic body, and, as in the case of Father Conway, an injury to the Catholics of Cork so glaring that even Master Brooke, strong Protestant and Tory as he is, said, he "felt strongly inclined to support that bequest, if it could legally be done."—*Weekly Register.*

A Correspondent of the *Cork Examiner* publishes the following edifying list, showing how the old stock are being rooted out on two extensive properties in Cork county. These evictions have all taken place within a few years back:—

SIR JOHN WALSH'S ESTATE.	
Former occupants.	Present occupants.
1. John Hawkes;	The bailiff.
2. Mr. Curtis,	
3. Mrs. Lane,	The mother-in-law of the bailiff.
4. Mrs. Cleburne,	A cousin to bailiff.
5. Patrick Murphy,	Do. of the greater part.
6. William Wiseman,	
7. John Hayes,	Do. of the greater part.
8. Michael Burns,	

THE CANNERY ESTATE.	
Former occupants.	Present occupants.
1. Denis Sullivan,	The bailiff.
2. John Murphy,	
3. Denis McCarthy,	The bailiff or his brother.
4. ——— Keefe, 1	
5. ——— Keefe, 2	
6. Denis Leehane,	The brother of the bailiff.
7. Widow Mahony,	
8. Patrick Leary,	
9. Denis Kiely,	The brother-in-law of the bailiff.
10. Lawrence Callanan,	
Persons deprived of part.	Present occupants.
1. Timothy Mullane,	The bailiff.
2. Denis Leary,	
3. Cornelius Leary,	Brother of the bailiff.
4. Widow Leary,	

William Lane Joyce, Esq., agent of Lord Annull has been in Belfast for some days past gaining information as to flax cultivation and manufacture. It is the intention of Lord Annull to introduce and encourage its extensive culture on his large estates in Clare and Limerick, and to furnish instructors for his tenants, and also to erect scouring machinery and provide the seed required for the first year or two. For this purpose Mr. Joyce is about to engage the services of one or two competent instructors, and has been aided in his inquiries by the Secretary of the Linen Trade Committee.—*Northern Whig.*

The *Cork Examiner* vouches for the truth of the following bit of romance in real life, which reminds one of Ireland 60 years ago:—"On last Tuesday week one of the largest audiences ever assembled in Cork Theatre was attracted to it by the promised attendance at the performance of the fox-hunters of the south of Ireland in full hunting costume. Connected with this incident is a story which contains a strong spice of romance. A gentleman residing in Cork, of considerable eminence in the scientific world, as well as distinguished in the hunting field, and in social circles, was recently at a ball near Queenstown, at which a young lady of great beauty was present. In the course of the evening the gentleman, who had been but a short time previously introduced to the lady, managed to monopolize her conversation so much as to excite some little annoyance among various other gentlemen present. Among these were two English officers, one of whom in the course of the evening made a remark to the Irish gentleman, which, by implication, meant that he would not be as successful in more manly contests. The Irish gentleman at once accepted the implied challenge, and said that if the lady would give him her bracelet to wear as a gage at the next day's hunt, which was to come of near Fernow, he would undertake to come in at the finish before either of the two officers, and would then write a song to be dedicated to the lady, and in her praise, which he would get set to music, and afterwards have sung before one of the largest audiences ever assembled in the Cork Theatre. The wager was at once accepted, £20 being the sum staked. The lady with much spirit gave her bracelet, the hunt came off, the gentleman won it, and rode in triumphantly at the head of the field. He afterwards did compose the song, and got it set to music, and this was the pretty ballad which Mr. Bowler sang so charmingly after the opera. To secure the large house on that night the patronage of the foxhunters of the south of Ireland was obtained by the gentleman who played such a prominent part in the transaction, and the highly successful result was to be found in the cramped condition of every part of the building. The next morning a letter was delivered to the hero of the adventure, containing a cheque for £20, from his rival, with whom he had made the bet, who thus acknowledged our countryman's superiority as a courier, a cavalier, and a poet.

A COWARDLY OUTRAGE.—CLERICAL CAPTURE.—Clonmel, Jan. 22.—On the 20th instant, as Catherine Tierney, a respectable young woman, was returning from Clonmel, where she had been selling oats, on a cart, driven by a servant man, when they arrived within a mile of Ballynary, three men jumped from behind a ditch, seized the horse by the head, and dragged the man off the cart, struck him with a stick, and knocked him down. The young woman cried out 'not to murder him,' and fortunately her cries were heard by two sub-constables of the Kilkenny Station, who were on patrol. They were immediately on the spot, when the three men ran away, pursued by the two policemen, who, after a smart run, succeeded in capturing two of them, who turned out to be William Cleary and John Stapleton. The third man is supposed to be Cleary's brother. The two prisoners have been committed by John Langley, J.P., for further examination at the next petty sessions of Ballynary.—*Freeman.*

A violent explosion accidentally took place recently at the Ballincollig (Cork) powder-mills. Two hundred and twenty pounds exploded, but without any additional fatal or serious loss.

GREAT BRITAIN.

"THE ENGLISH ORDER OF ST. BENEDICT."—To the Editor of the *Weekly Register*.—Dear Sir:—The following paragraph appeared in the *Church Times* of Dec. 24th, 1863; and as it seems to refer to the Abbey of Mount St. Bernard, I have thought it right to make a communication upon it in your columns:—

"We were informed that a gentleman, who, some time since, left the English church, and became a Novice in the Cistercian Order of the Roman Communion, has returned to the Church of England, and is to be received as a Novice into the English Order of St. Benedict, set on foot by Brother Ignatius."

I am commissioned by the Superior of Mount St. Bernard's Abbey, which, as your readers know, is the only Cistercian House in England, to say that, if the person in question were a Novice here, and left as is described in the passage above, such an assertion is utterly devoid of foundation; and we can find no one answering to that description in our Registers.

Now that I am on this subject, may I be allowed to ask whether any of your readers can give me some information on the following particulars:—In the same article whence the paragraph is quoted 'Brother Ignatius' is described as having preached, on a late occasion, at one of the churches of the Establishment in Munster-square, London, 'vested in his gown of serge, with cowl and sandals, and though as a monk (?) he has, of course, received the tonsure, yet it was noticed to be much smaller than that of the Monks of the Romish Church.'

I should be glad to know where the said 'Brother Ignatius' made his novitiate?—who received his profession?—and whence he obtained his faculties to 'set on foot' the 'English Order of St. Benedict?'

Can the Protestant Bishop of Norwich, in whose Diocese Clonmel is situated, or the Bishop of London, under whose jurisdiction the said sermon was preached, have given his proceedings their 'Apostolic sanction?'

I am, Dear Sir, yours very truly,
BROTHUR M. IGNATIUS SIBB, O.C.
Mount St. Bernard's Abbey, Jan. 27, 1864.

THE RIGHT REV. DR. GILLES.—We have learned with profound regret that this learned and most estimable Prelate is seriously ill, and that prayers were offered up for him in all the churches at Edinburgh on Sunday.—*Weekly Register.*

THE MOST REV. DR. GOSS AND THE YOUNG PRINCE.—On the 31st Jan. the Bishop of Liverpool addressed a letter to his clergy having special reference to the birth of a prince. The following is the passage relating to that subject:—"The birth of a son to the Prince of Wales, by providing for an interrupted succession to the crown, is one of those blessings which demands a nation's gratitude. You will be pleased, therefore, to recite, or cause to be sung, the Te Deum, at the end of the principal Mass on Sunday next, in thanksgiving to God for this favor. Catholic loyalty is not dependent on the enjoyment of past, or the hope of future favors; but it will give additional earnestness to our prayers, that we are indebted to the reigning dynasty for the possession of civil rights and political privileges, which were denied us by the family for whom our forefathers sacrificed their lives and fortunes during the last century. We owe to our Queen the example of a moral household, and the manner in which she has brought up her children has given a lesson of domestic duty to every mother in England. Let us then pray that her son and her grandson may perpetuate the blessings of her reign."

Those who begin to tamper with the laws of God never know how far they will go or where it will be possible to stop. This it was which we predicted must be the case with our alterations of the law of marriage and divorce when the present law was introduced six years ago. Already there are symptoms that things are likely to go farther. A *Barister* writes a long letter to the *Times* complaining of inequalities and hardships, some in the letter of the existing law, others in its administration. Some of his complaints are evidently well founded, and if the present system were not radically vicious in principle, it would be impossible to deny that they ought to be remedied. Others would lead to the farther relaxation of our national code of morals.—*The Times* replies that it would rather see the restraints of the husband increased, than those on the wife relaxed. But even the *Times* cannot always have its own way. It lent the whole influence of its gigantic power to drag the nation down the first fatal slope. It is now on an inclined plane, and the *Times* itself will not, we fear, be able to stop its descent.—*Weekly Register.*

THE SEIZURE OF THE SAXON.—The seizure of a British vessel in British waters, and the cold-blooded murder of the first mate by an officer of the Federal steamer *Vanderbilt*, are among the latest of the long catalogue of outrages with which the North American Government has tested the patience and long suffering of the British people. The circumstances are such as to call for the most earnest inquiry; for if the account which has reached us be correct to all its particulars, our Ministry will find that it has no course open to it but to demand full reparation from the American Cabinet, and the condign punishment or extradition of the chief offender. At the time when full justice is being done to the Federal Government in the Courts of Nova-Scotia, where the seizure of the Chesapeake by Confederate passengers at sea, is pronounced to be an act of piracy, we have a right to expect some reciprocity from that Government, and to look for prompt action when the case is so clear, the outrage so flagrant, as that to which we feel it our duty to call the serious attention of our readers. On the 2d of September last the British barque *Saxon*, belonging to English owners, left Table Bay, at the Cape of Good Hope, on a voyage to the island of Ascension, with cattle for Government. On the 17th she arrived, and, as soon as she discharged her cargo, turned her head back again to Africa. Her destination was Angora Pequena, or Penguin Island. This is on the west coast, off Namagwa Land, and lies on the 26th parallel of latitude. As between the little island and the shore there is a good harbour, and the Namagwa country is considered to be under the protection of England, Penguin Island was declared a British possession three years since. Last autumn this almost unknown haven became a kind of nest for the Alabama. Here she used to take shelter when hardly pressed by the corsairs of the enemy. On Penguin Island she had, it seems a deposit of coals, and it was here that she deposited the cargo of skins and wool which was taken out of the *Conrad*, one of her prizes, afterwards converted by the Confederates into the ship of war *Tuscaloosa*. The mission of the *Saxon* was to take away this cargo, and convey it to England. The United States steamer *Vanderbilt* was at the Cape in September. After long searching for the Alabama, up and down the coast, but in vain, her officers were informed at Cape Town of the use made by the Alabama of Penguin Island, and probably also of the deposit there of the cargo of the lost *Conrad*. This was how it happened that on the 30th October, when the *Saxon* had painted, refitted, and shipped her cargo, the steamer *Vanderbilt* sent a boat's crew to the *Saxon*, made the master, Captain Shepherd, give up his papers, and took armed possession of the vessel and cargo, while lying about a mile and a-half from Penguin Island. The prize was taken to New York. Whether or no the *Saxon* was bona fide a British ship her seizure was clearly an infraction of the territorial sovereignty of the Queen. The commander of the *Vanderbilt* knew as well as any man that the island had been formally taken possession of by the Colonial Government, but is said to have excused himself on the ground that no notification of the annexation had been given to the American Government or to the *London Gazette*. Our right to halt our colonies might be disputed on the same ground. A far more serious offence remains to be noticed. It appears that the first mate of the *Saxon*, a quiet and

well-conducted seaman of the name of Gray, was deliberately and wantonly shot by an American, named Donaghue, the junior officer in charge of the prize crew. There can be little doubt that the act amounted to murder. On December 2 the circumstances attending his death were carefully investigated before the resident magistrate at Cape Town. Many of the seamen witnessed the dastardly act. Captain Shepherd did not see it. He was below in the cabin when he heard the report of a pistol, when he rushed upon deck and found the chief mate lying dead. From the evidence of three able seamen, it appears that the unfortunate Gray was mounting the steps of the poop when Donaghue shouted to him to come down or he would shoot him. He hesitated and turned his head round, as if not understanding the order. Donaghue, without more ado, shot him through the head, and he fell dead. The ruffian was put under arrest by the captain of the *Vanderbilt*, but what became of him afterwards we do not know. Unless the very strongest testimony counter to that of the seamen can be adduced in his favour he ought certainly to be surrendered to the British Government, that he may be put on his trial for the murder of a British subject in British waters. There would be some satisfaction in knowing that he was likely to meet with condign punishment in his own country. But such a denouement would not meet the justice of the case, and our Government will do very wrong to accept his trial in America as full atonement for this murder within its own jurisdiction. The advisers of Mr. Lincoln should be at once made aware of our determination that such an outrage as this is not to be extenuated by argument or glossed over by faint apology. Full and ample satisfaction must be demanded from that Government for this shedding of innocent blood. We can ask no less than this if we would wish the lives and persons of Englishmen to be safe in any quarter of the globe.—*Standard.*

In the Court of Queen's Bench on Thursday, the well-known Sunday hay-making case was brought forward, when, after hearing counsel, the Court unanimously quashed the judgment pronounced by the county magistrates against the haymakers.—*Weekly Register.*

We (*Express*) are informed that Her Majesty's Government have decided upon augmenting the fleet in the Mediterranean, and that, in the event of the commencement of hostilities on the Eider, the fleet will be at once despatched to the Adriatic.

THE CASE OF TOWNLEY.—The ultimate fate of Townley is still undetermined. Sir George Grey has publicly declared that the unfortunate man has been reprieved by being removed to Beldium, but that his sentence has not been commuted. Under the Act of Parliament which has been called into operation, Sir George Grey has power upon the certificate of two medical men to remove Townley back to prison. In an ordinary case this course would not be followed, for it seems to be a standing rule that after sentence of death is once delayed it is never carried into execution. But the circumstances of Townley's case are so peculiar that it is just possible Sir George Grey might feel himself justified in making it an exception to the ordinary rule. At the same time the tenderness for human life is a feeling so natural that it will surprise no one if Townley escapes the doom which he certainly deserves.—*Daily News.*

WARLIKE RUMORS.—The *London Post* of Thursday contains the following:—"When Russia marched upon Constantinople, the nations of the West flew to arms in defence of vast interests visibly imperilled. When the French poured over the Alps to struggle with the Austrian, the cause of liberty and the life of a nation were the stakes. On either occasion men understood and appreciated the nature of the conflict. But about the singular tumult which now agitates so very small a basin, it seems marvellous to find Britannia sharpening her trident and seriously preparing to interfere. Yet this it is. The Channel fleet is called home to await sailing orders. The Horse Guards are busy. Artillery is detailed for service, and naval and military authorities are occupied with the preparation of iron-clads and Armstrong guns. A Crimean officer of fair reputation is spoken of as commander of a possible expedition, for which various regiments are to hold themselves in readiness. When we look at the map we find Denmark not far from us. Transport is easy, and Heligoland is a most commanding and useful basis of operations. The Germans will soon find that we are in earnest; while, on our part, we still have much difficulty in believing that they are sincere."

Bishop Colenso himself has, through his representative, declared his intention of treating the sentence 'as a nullity, void of all force and effect.' The battle, therefore, must be fairly fought out on a legal ground. Many, of course, will be grievously scandalized by the spectacle of a Bishop, convicted of fundamental errors after a solemn and, we must add in justice, and ably-conducted inquiry, continuing to hold office in the church. They will blame him equally whether he returns to superintend a diocese which repudiates his teaching or retains his title and emoluments, such as they are, while he absents himself from the sphere of his duties. Others, perhaps, will be equally offended by the dogmatic standard which the Dean of Cape Town applied to Dr. Colenso's writings. Great interest is felt on this point in the colony itself, where the liberal theology of the Dutch Reformed Church has awakened speculation among classes which are usually strangers to it. It may seem a strange thing to say, but it does not appear to us quite impossible to give due credit to both sides. Dr. Colenso makes no secret of his dissent from the opinions commonly received within the Church of England, but he believes his views to be true and therefore salutary, and believing them also to be legally tenable by a clergyman, he may consider it his duty to avail himself of his liberty to the utmost. No one can properly accuse him of dishonesty who is not prepared to prove that such views are not legally tenable by a clergyman, and that the Bishop never can have thought so. Still less can persecution be imputed to those who are determined to show that the Church of England has a definite doctrinal system, and that the latitude claimed by the Bishop would be destructive of Christian faith. They have not only a right to bring this to the test, but from their own point of view they are bound to do so. Whether a more tender regard for the consciences of others would not have led the Bishop to pause, whether a larger appreciation of the religious crisis into which we seem to be entering would not have restrained the clergy of Natal from precipitating the issue, are totally different questions. The controversy has gone too far to be stifled or hushed up; but let it at least be conducted with as much charity and as little theological bitterness as possible.—*Times.*

THE LATE FATHER FABER.—The esteem and veneration in which the memory of Father Faber will deservedly be held, must excite a desire in many to become acquainted with what his sentiments and religious feelings were before he became a member of the Holy Church. His conversion took place in 1845, and five years before we find him travelling over Europe, in order, as we may judge from the result, to see with his own eyes what was the real character of the Catholic religion, which he had heard so much abused at home. He saw, and became a Catholic; a fact which, coupled with hundreds of like instances, is an ample refutation of those who calumniate the followers of Catholicity as being blinded. Those who remain at home, and judge only of Catholicity from what they hear or read about it are not converted; whilst those who inquire, who take independent steps to make themselves informed of what Catholicity is in doctrine, and also in practice, abandon the errors in which they were educated, and give themselves up to the Church. Father Faber's experiences during his travels were given by him to the public in 1842, in a beautiful work entitled, 'Sights and Thoughts in Foreign Churches and Among Foreign People.' The

three divisions of the book under the headings 'Paris and Avignon,' 'Cisalpine Gaul,' the 'Adriatic and Aegean,' show the track of the inquirer's travels. Three passages, selected from the work, will show the frame of his mind, and how it already possessed the latent sparks of that generous fire which, after he had entered into the true Church, burst forth, and kindled the hearts of all whom he addressed, whether in writing or by word. Speaking of the calumniated Pontiff, Boniface VIII., he wrote:—"When Boniface had been dead a century, it was necessary to take down his chapel in the Vatican and remove his body. According to the *process verbal*, the body was found undeveloped, all the veins traceable, the expression placid, the skin upon his head unwounded and entire, the hands, which he was represented to have gnawed, were also as perfect and beautiful as to fill with admiration all who saw them. How wonderful are God's ways!—For a century of obliquity, the very dead body of His servant is kept incorrupt, to testify against Satan's wiles by a most unforeseen discovery!"—(p. 69). He reached Venice in Holy Week, and the services of the Church which he was present made deep impression on him. The words we have italicized in his description should be noticed, as they again serve to refute those who speak of the Catholic rite being a deception:—"On Maundy Thursday we went to St. Mark's, and remained there the whole of the service, which lasted above three hours. This Thursday seems to be here, as it should be, a sort of Lenten holiday—a light shining even in the darkness of Passion Week. Flags were flying in all the ships before the quay, as well as in the square before St. Mark's. The Archbishop was in the cathedral. All the Clergy, the Austrian Archduke, who is Viceroy of Milan, and thirteen old paupers, received the Holy Communion, the choir chanting, in a low voice, the whole time. After Communion, the Archbishop came into the nave, accompanied by his Priests and Deacons, in less magnificent attire. They took off his outer robes, and girded him with a towel. He then knelt down, and washed and kissed the feet of the thirteen old paupers who had communicated. I rather expected this ceremony would have been a little undignified, and waited for it somewhat uneasily, considering I was in church, and the eucharistic sacrifice just over. However, it was not so in the least. It was very affecting, and quite real; and the people seemed to think that it meant something real; and to all appearance, were edified by it, as I was myself. After it was over, the Patriarch, standing, and leaning on his crozier, made a short address to the people explaining the symbolic character of our Lord's act, and dwelling particularly on St. Peter's wish, that not his feet only should be washed, but his hands and his head." The last extract we make speaks to the very depths of the heart: it is an enthusiastic appeal to the worshipper who finds himself out off from the Universal (i.e. Catholic) Church:—"Nay," said he, 'what could I have done? Rome has no cause to fear truth; she will gain by it in the end.'—Rehoboth, Connecticut, Aug. 1863. While his face kindled with solemn earnestness, behold all hearts are turned towards Rome, all eyes are fixed upon her in love, hope, fear, and inquiry. Long has her mysterious character been seen, in that men could not feel indifference toward her as a common city, but either find love or bitter hatred has been her portion from every one who cared for the cross at all. The contracted limits and narrow sympathies of national Churches are again being destroyed. Gallieniism, that vile, unworthy, and disloyal child of the selfish Sorbonne, is now scattered for ever to the four winds of heaven; and the fresh waters, imprisoned by the salt sea in your own island, are bursting down the barriers with a sound to which all Europe listens. Oh, by the beauty of old Catholic England!—Oh, by the memory of the old Saxon Saints!—I implore you, as a Priest consecrating in the shrine of Augustine and of Anselm, to seek daily, to feed and realize, and bear upon the Church Catholic, through and beyond your own national branch; throw yourself with a bold meekness into the carious sympathies and magnificent affections of the Church universal; hide yourself in the mighty beatings of her universal heart. Are there none to set you an example; none whose meek humility and love of discipline can correct the vehemence and untutored zeal which tempts those who walk in a new path? 'O yes,' I replied, 'there are lowly-minded men even in proud England, whose leaning on the Church Catholic is as bold and trustful as your own; we have men still who walk in our cloisters, singing of the king's daughter, and extolling her golden vestures. Nay, on this Asiatic shore, forgive me if I would leave behind an echo of a noble English song—a melody of one who sits unconqueringly by the waters of our Babylon, even thankful for the thin shade of willows on that thorny land, and speaking these glorious things of the City of our God:—

"Throughout the olden word, story, and rite;
Throughout the new, skirting all clouds with gold
Through rise and fall and destinies manifold
Of Pagan empires; through the dreams and night
Of nature, and the darkness and the light;
Still young in hope, in disappointment old;
Through mists which fallen humanity enfold,
Into the vast and viewless infinite,
Lies the eternal city of our God.
Her towers, the morn, with disenchanting rod,
Dimly and darkly labors to dissolve,
Lifting the outskirts of the overmantling gloom;
Bright shapes come forth—arch, pinnacle and dome;
In heaven is hid his height and deep repose!"

After the lapse of three years, the grace of God, already working on his heart, led him into the right path. How he ran along in it towards perfection may be learnt from his writings after his conversion.—*Bombay Catholic Examiner.*

UNITED STATES.

THE NEW YORK WORLD SAYS.—The administration has raised the siege of Charleston for the purpose, as it is now appears, of conquering the State of Florida. General Gilmore, with ten thousand men, is now in the midst of the swamps of that peninsula. Of course no military purpose took him there, as the conquest of Florida will do more to put down the rebellion than would the occupation of Yucatan or Conkey Island. The object is political. Florida has been marked out as one of the rotten borough states which is to help to make Mr. Lincoln President. General Sherman's movement in Mississippi, which is so puzzling the military strategists, is, as will presently be discovered, to conquer that State for the same purpose. So we go; the war for the Union is fast perverted into a war for abolition, and now it is a war for the Republican succession.

PROGRESS.—The New England civilization is going on. Here is a specimen of it:—

"Wheeling, Jan. 28.
"House of Delegates—House Bill, No. 4, relating to divorces, was passed: Yeas, 35; nays, 7. The bill reads as follows:—

"1. Where either the husband or the wife wilfully abandons or deserts the other for three years, or has heretofore done so, a divorce from the bond of matrimony may be decreed to the party abandoned, by the Circuit Court having jurisdiction.

"2. Where the husband, for a year or more before the suit for a divorce is commenced by the wife, has been voluntarily engaged in the service, military or civil, of the so-called Confederate States or of any rebel State government, and the wife is a resident of this State at the time of bringing the suit, a divorce from the bond of matrimony may be decreed to the wife by the Circuit Court having jurisdiction.

"3. So much of the sixth section of chapter one hundred and nine of the Code of Virginia, second edition, and is inconsistent with this act, is repealed."

Now! If that is not nice, it is loyal! If it isn't Christian, it's Yankee—and it's that, better? Old Virginia, with a few more Yankees on the Panhandle—and a few more little wars will look more like New England.—*N. Y. Freeman.*